

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good shepherd giveth  
his life for the sheep.  
John 10:11

Haugen Rev. A. K.  
March 16

Volume 21

Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in April, 1945

No. 7

## First Sunday after Easter

### TIMES OF REFRESHING

Lesson Acts 3:11-21.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." v. 10.

Peter and John had been instruments in the hand of God to render great help to a lame man. People marvelled at this wonder. No one had expected such a thing possible. Many gathered to see the wonder workers. They knew not that the name of Jesus lay at the root of the miracle that had been performed. Peter was quick to tell the multitude that it was not his power but the power of Jesus that had brought healing. The quest of the people ended with learning of the power Jesus.

Today too, men gather about new things when a noteworthy event has transpired. People will gather to find if possible some new plan of action, or some new aid for their life. New theories, ideas, programs for life, attract, but it is only the message from God that can bring salvation for the soul.

The name of Jesus had brought help to the lame man. Peter longed to see that same power permitted sway in the hearts and lives of the people who were present. What kept that power from showing itself in their lives? They had denied this Savior; they had killed Him. Sin kept them separate from Christ, the Redeemer, whom God had raised from the dead, but who was now alive forever more.

But there was hope even for these who had denied, and killed the Prince of Life. There is hope for you who today may be still taking the same path, denying and putting Christ to death afresh by your sins. Sin today is no less awful than in those days. What is the word of hope? It is plain and simple — "repent ye". Only one thing can remedy your state but that one thing can do it, thank God. There can be no hope so long as you desire to remain in sin. To repent means, in brief, to turn from the sins that you now cling to. Let Jesus handle them. He has handled them. He has died for them.

There are two promises here to those who repent of sin. First and foremost — his sins are blotted out, covered, so that they can be seen no longer even by the all-seeing eye of God. So powerful is the blood of Christ with respect to all sin confessed to God. Thank God for this truth.

Here too, is the promise of "refreshing from the presence of the Lord". The human soul only lives when there is intimate connection between it and God. Jesus says that believers are branches abiding in Him, the vine. If the connection between Christ and the soul is severed, or if that connection is clogged, then spiritual death results. A wounded person on the verge of death because of loss of blood recovers by transfusion of another's blood into his blood stream. What his own blood could not do because of weakness, has been achieved by another's. My friend, there is power in Jesus' blood. There is all the power you need.

The believer needs continuously to be spiritually connected with Jesus Christ. Lief-giving power must be supplied from Him. Otherwise death is the result. The channel of blessing from Christ must be kept open as Peter tells us here, by repentance of him. Is the channel open for Jesus in your life? or is there something clogging that channel? It is not only large boulders that clog streams, but the accumulation of tiny grains of sand do so just as readily. Do you long for seasons of refreshing for your soul? Then inquire what there is in your life that hinders God's grace? Ask God to help you clear the connection by confessing those boulder-like sins, but also those which seem but grains of sand. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteous-

## When the Boys Return

A Release of the Service Commission,  
National Lutheran Council

"It is rather difficult to say in words just what the service man does expect of his church when he returns home. All of us have been so close to the real essence of Christian faith since coming overseas that it is going to be hard to step back into the restrictions and routine of ordinary parish life.

"We have learned to do without so many things that pastors and synods have previously considered so essential to Christian faith and living; yet we have had a deeper feeling of Christ's presence in our lives and of His protection over them. We have prayed in unorthodox ways for unorthodox things, and our prayers have been answered in marvelous ways. We have worshipped and communed side by side with men of other denominations, and sometimes with men of no professed faith at all; and yet we felt ourselves bound together with ties stronger than those of any earthly organization. We find ourselves saying and doing things that would probably shock many pastors, mothers, and professing saints back home; yet down deep in our hearts we feel that we have done no great wrong in the sight of God. For us religion is living life without hypocrisy and frills, and faith is not a set of rules to follow, but a simple acceptance of the promise that all who repent and believe in Christ have the assurance of the forgiveness of sins and life everlasting.

"After being used to such a simple, straightforward faith which has given us peace and comfort in our darkest hours of danger and distress, it is going to be difficult to conform to the old forms of religion back home. We do not ask the home church to throw away what we have learned to do without, but we hope that it will understand and appreciate our viewpoints. If our churches can show us and our fellow-men the same charity, forgiveness, and compassion we have seen among chaplains and fellow-Christians in the service, then we shall be proud to support them in every possible way. A day of great challenge faces our Church and it is our hope and confidence that she will face and meet it with the same faith and efficiency she has met the present emergency."

### A Long-range Program for the Church

"A sustained and ever-sympathetic interest in the spiritual and economic welfare of the veteran by our entire Christian Church is necessary, but let the Lutheran Church lead if it has to. Church people must take greater interest in the supplying of a spiritual dynamic for a post-war international order which can function without the resort to armed conflict. Let the Lutheran Church and every other Christian church rid itself of the fatalism which commits Christians to a perpetual cycle of bloodshed. So long as an accentuated nationalism sits in the saddle and our Christian faith contents itself to remain subservient to it, just so long will the larger body of Christ be carved up into national and racial groups engaging in periodic mutual destruction.

"It has been suggested that the Lutheran churches in the National Lutheran Council make available a fund sufficient to train and educate properly qualified and spiritual leaders for a mission of traveling lecture-ships and educational leadership along this line. Even a professorship in our seminaries, dedicated to such a leadership, would fill a need long overdue.

"The Church must also get busy and help solve two national problems that have reverberated among the men overseas. These are race prejudice, especially the negro problem and the racketeering and exploiting of labor unions, and particularly

ness". Live close to Christ in confession, and faith, and your soul will be refreshed. Amen!

—E. H.

## The Good Shepherd

The Lord is my shepherd; I shall not want (Psalm 23:1).

I shall not want for FOOD. "I am the bread of life. He that cometh to me shall never hunger."

I shall not want for DRINK. "If any man thirst, let him come unto me and drink."

I shall not want for REST. "Come unto me all ye that labor and are heavy laden and I will give you rest."

I shall not want for GUIDANCE. "I am the way; no man cometh unto the Father but by me."

I shall not want for COMPANIONSHIP. "I have called you my friends. Lo, I am with you always."

I shall not want for JOY. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

I shall not want for HONOR. "If any man serve me, him will my Father honor."

I shall not want for Comfort. "Let not your hearts be troubled. He shall give you another Comforter, that he may abide with you forever."

I shall not want for any GOOD THING. "If ye shall ask anything in my name I will do it. No good thing will he withhold from them that walk uprightly."

I shall not want for LIFE. "I am come that they might have life, and that they might have it more abundantly."

I shall not want for POWER OVER DEATH. "Whosoever liveth and believeth in me shall never die, believest thou this?"

I shall not want for LIFE ETERNAL. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

—World Crisis (Boston, Mass.)

## Faith

If I could feel my hand, dear Lord, in  
And surely know [Thine,  
That I was walking in the light divine  
Through weal or woe;

If I could hear Thy voice in accents sweet  
But plainly say,  
To guide my groping, wandering feet,  
"This is the way,"

I would so gladly walk therein; but now  
I cannot see.  
Oh, give me, Lord, the faith to humbly bow  
And trust in Thee!

\* \* \*

There is no faith in seeing. Were we led  
Like children here,  
And lifted over rock and river-bed  
No care, no fear,  
We should be useless in the busy throng;  
Life's work undone;  
Lord, make us brave and earnest, true and  
Till heaven is won. [strong,  
—Sarah Knowles Bolton.

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not dreaming in terms of presenting the gospel to all men is tacitly admitting that it has no message for any man. —Latourette.

the strike problem.

"The Church must lead the way after the war for a lasting peace. The service men have fought, sacrificed, and served for the Christian ideals of America. Their global experiences have enlarged their hopes and dreams for a united world. The Church dare not fail to do its part in finishing the task for a world brotherhood."

—Lutheran Teacher.

## TOPICS OF INTEREST

### The Saboteur

We hear much about saboteurs in these days of war. Under disguise of friendship they are in the service of an alien enemy power and seek to undermine our efforts to victory. In the spiritual warfare there is an enemy agent in our lives who would wreck every good work of God in us. We call him the Old Adam. His appearance is not repulsive. In fact he is usually so well dressed up with excuses, comparisons and pretensions that we are completely taken off guard. It may be well to consider some of the cloaks by which he disguises his true identity and also his methods of working. "Know your enemy," said a wise man once. We need to know and recognize this saboteur of our salvation and sanctification so that at whatever turn in the road he meets, us we may recognize him as an enemy of our soul.

The Old Adam is exceedingly versatile and adapts his method according to circumstances and to the individual. He is a good psychologist and a splendid mind reader. — Not surprising since he lives as a native in the darker and unconquered regions of our soul-life.

Has the Holy Spirit been laying a foundation for your repentance by convicting you of sin? Old Adam is out to sabotage that foundation. He will find excuses for sin, he will compare you with other people and show you that you stand well by comparison, he will find faults and discrepancies in the lives of Christians, and will so magnify these that you become an angel by comparison. And of course angels do not need repentance. He has hard luck stories that beguile your heart with pity. Hear of all his good plans, and intentions. Then hear how hypocrisy, criticism, lack of fellowship, and faults of others was responsible for his failure. — Old Adam becomes a martyr. Flattering, exalting and justifying self so that Christ's salvation becomes foolish and sanctification unnecessary—thereby Christian faith and life are sabotaged.

How to guard against this saboteur? Let Christ save you by "casting him out" from the throne of your heart. Then in the power of Christ, His Word and Spirit, "put him off" daily so that God's glorious work in you may go on to glorious completion.

—A. K. H.

### Strange isn't it?

A person meets subscribers to the SHEPHERD wherever he goes. At least it's his own fault if he doesn't. From the mud trenches in Italy comes a 50-shilling money order to renew the six Church and devotional papers for a friend I met in Calgary in 1940 at the Y.P.L.L. Convention. Some of the papers were coming through he said and those that were were so much the more appreciated. Many of you speak of reading the Shepherd from cover to cover. Can you imagine how a soldier in Italy or other places treasures those same papers? He mentioned how glad he was that the Sunday School by Mail had been started from Outlook. That proved that the September issue had gotten through to him. Just take a few minutes to think over how a soldier in Italy reads his paper and I think you'll agree that letters like this shouldn't have space in it at all.

I mean that you'd sit right down yourself and see to it that your own subscription was not overdue and that some more of your sons and daughters kept their Church Papers. And your neighbors that haven't bothered ever to subscribe — shouldn't they too care a little more? The Business Manager.



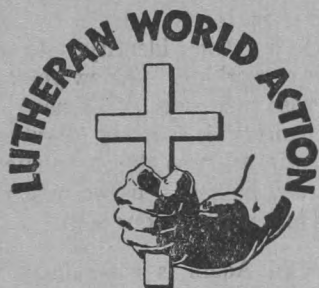
**The SHEPHERD — HYRDEN**

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge  
Drawer 400, Camrose, Alberta.Business Manager: Josef B. Haave,  
Rose Valley, Sask.W.M.F. Editor: Mrs. J. B. Haave,  
Rose Valley, Sask.Y.P.L.L. Editor: Mr. G. Loken,  
Outlook, Sask.Published: 5th and 20th of the month  
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.**Lutheran World Action**

May 6th has been designated as Lutheran World Action Day. The goal of our church this year is \$430,904.00. That amount constitutes an amount equal to 43% of our regular budget. Careful preparation for Lutheran World Action Offering by prayer, personal work, preaching and publicity is necessary.

An efficient plan that if found to be workable is to send a letter to each home a week before the offering, enclosing Lutheran World Action Offering Envelopes for every member of the family, even the children. Pamphlets explaining this appeal should be sent with each letter.

The Church Abroad receives fifty percent of the amount raised. The other fifty percent is used in Canada for the Service Commission, etc.

This matter of the Lutheran World Action Offering deserves our best efforts, the most earnest prayer, and liberal, generous giving.

A special Shepherd insert will be a feature of the next issue of the Shepherd. This insert will bring to the readers of the Shepherd the Camrose Lutheran College Memorial Appeal. An all day Rally will be held in Camrose May 6th. with Dr. A. J. Bergsaker as speaker.

**Lutheran World Action Broadcast**

A Lutheran World Action Broadcast will be presented on Station CFQC Saskatoon, on April 22, at 9—9:30 A.M. the usual time of the *Lutheran Bible Hour*. We invite people within range of this station to join in this service, and thus prepare for the LUTHERAN WORLD ACTION appeal which begins that Sunday. There will be music by the Luther Seminary Chorus, and a round table discussion of the purpose, the needs, and the nature of Lutheran World Action for 1945.

—Olaf K. Storaasli.

**RENEWAL FORM**Josef B. Haave  
Rose Valley, Sask.

Dear Sir,

Enclosed find \$..... for which please renew my subscription to THE SHEPHERD for ..... years at fifty cents a year.

Yours truly,

(My Name) .....

(My Address) .....

**Golden Wedding Anniversary of Mr. and Mrs. O. M. Christiansen Vancouver, B.C.**

Included in the Pastor's announcements one Sunday morning in First Lutheran Church was this that Mr. and Mrs. O. M. Christiansen invites the whole congregation this day to celebrate with them their 50th Wedding Anniversary. Then it was announced that the bridal couple wanted to receive no gifts, but that money be given to Norway Relief instead. That was a unique idea and a beautiful one. Many folks went directly to Christiansens after service, and St. Catharines Street was flooded with people walking from 19th to 29th Ave. All afternoon and into the evening friends and neighbors called at the Christiansen home. Consul Worsoe the Norwegian Consul began the speech making for the first group to arrive. It befell that it was also the Consuls birthday that day. Later on Pastor Bjelde addressed the happy couple, and Pastor Aasen recited a poem of memories of olden days in the Norwegian language. Mr. and Mrs. Christiansen look young and happy and the wish was expressed so many times that their future days be long and cheerful.

Mr. and Mrs. Christiansen used to live at Weldon, Sask. so Monday evening the whole town of Weldon seemed to drop in on them. It would be impossible to list them all, but they all gathered to congratulate their old friends and neighbors Mr. and Mrs. Christiansen. A few gifts were presented, a lunch was served, and a few songs were sung, but most of the evening was spent in simply visiting with friends.

JBH.

The undersigned would like to hear from anyone having the following music books that they might wish to dispose of:

Lindeman's Korallbog  
Frydetoner I, II, III  
Fredsbasunen (Music edition)  
O. A. Broughton, Camrose, Alta.

**A Gift**

A gift of \$50 has been received from Mr. Hans Torgerson, 509 Ave. D. So., Saskatoon, Sask., to be divided among the following:

Saskatchewan Lutheran Bible Institute, Inner Missions,  
Religious Teachers (Parochial Schools),  
Sunday School Teacher's Work.

**District Meeting**

The Norwegian Lutheran Church of Canada will hold its District Meeting at Saskatoon, Sask., July 5—8, 1945.

—J. T. Dahle, Secretary.

**Camrose College Broadcast**

A special broadcast in behalf of the Camrose Lutheran College Memorial Appeal will be given over station CFRN on Sunday April 22, 1945. This will be given at the regular Lutheran Hour at 9:00 a.m.

**En mindeverdig Dag**

En mindeverdig dag blev fejret i Mr. og Mrs. O. M. Christensens hjem i anledning af Guldbryllupsdagen den 25de Februar. De havde "open house" klokken 1 til 10 eftermiddag til indtegt for norgeshjelpen. Over to hundrede Venner og slegtninge kom for at feire dagen sammen med disse venner. Paa programmet for anledningen talte pastorene Bjelde og Aasen. Indtekterne til Norgeshjelpen beløp sig til \$73.00 Denne gave blir til glede for mange.

Alle barna var tilstede undtagen den eldste son Martin som lever i Weldon, Sask. Tilstede var Ludvig, Norman, Roy (R.C. A.F.) stationeret i Rivers, Manitoba, Minnie, Mrs. Thordarson, Winnipeg Olga og Edna. De andre lever i Vancouver, B.C.

Ole M. Christiansen var født i Alvdal Norge i 1869 og hans hustru Lina var født i Tingvoll, Nordmøre 1877. De blev egteviet av pastor Tangjerd i Eau Claire, Wis. De levede i Stanley, Wis. til 1900. De boede paa en farm nær Stanley indtil 1909. De var mange ved den tid som reiste til Kanada for at ta Homestead, og kjøbe billig land. Iblant disse var Mr. Christiansen, Hans Huggen, og Anton Brandsens fra Stanley.

Mr. Christiansen bosatte sig der og farmed indtil 1940 da helsen slog feil. De bosatte sig da i Vancouver, B. C. hvor de har sit hjem. Der er medlemmer av Første Lutherske Menighet.

Ver trøstige og eders hjerte vorde sterkt, alle I som vente paa Herren.  
Salme 31:25.

**LIDT SJELESORG**

**Spørsmål:** Hvad er grunden til at et menneske kan høre Guds ord forkyndt alvorlig til vekkelse, omvendelse og et nyt liv og antar at alt sammen er sandt og riktig og er med at støtte denne gerning og allikevel forsetter at leve et verdsligt liv?

**Svar:** Det er noksaa underligt at tenke paa, at en mengde menighetsfolk kan ta megen interesse i alt menighetsarbeide, yder bra summer hvert aar til Guds rikes arbeide baade hjemme og ute, sitter stille og opmerksom paa kirkebenken søndag efter søndag og tror, at alt der forkyndes er sandt og rigtig og dog er de det samme. Der blir ingen forandring. Det kirkelige hører med ind i deres liv. De vil ikke undvære det. Det vilde bli et stort savn om man maatte gi op sin kirkegang og ikke lengere kunne faa ta del i alt det som hører med til Guds rikes arbeide. Hvad er da grunden til at et saadant menneske kan fortsette at leve et verdsligt liv, ofte like til sin død?

Den første grund jeg vil nevne er den, at det hele er blitt en forstandssak. Den kristendom et saadant menneske har reker ikke lenger end til hodet. Det er godt og nødvendig at ha kirke og menighet, prest og lærere. Det er nødvendig at døpe, undervise og ha Guds ord forkyndt. Det er ogsaa nødvendig at drive mission blandt baade jøder og hedninger, og der kan nesten ikke gjøres for meget av dette arbeide. Det er med sin forstand at de er kommet til dette resultat. Ja, det kan enda til gaa saa langt at de kan glede sig, især naar de hører gode underretninger fra missionsmarken om at hedninger er blitt vundne for Herren.

Trods alt dette kan de leve verdsligt.

Den anden grund for en saadan tilstand er, at samvittigheten er ikke blitt rammet av det ord de har hørt. Hver gang et ord har begyndt at overbevise om synd, da er det blitt en motstandskamp.

Samvittigheten har maattet tie og saa har det gaat slik til at samvittigheten er blitt mer og mer sløv og til slut er den sovnet ind, saa der sjelden er noget, der uroer den mere.

Det treffer at folk sovner i kirken, og naar de da vaagner ved de ikke hvad der har været sagt. Slik er det med dem der har en samvittighet der sover. Forstanden kan nok huske lidt av prekenen, men samvittigheten vet intet. Den sov saa trygt da ordet blev talt.

Det er saa let at leve verdsligt saa lenge samvittigheten sover dødens søvn.

Det er stundom at slike verdslige mennesker begynder at tro at de har det ret og godt, ti de har ro i sin samvittighet. De frykter ikke for døden og de har opgjort med sig selv, at det skal gaa dem vel baade i tid og evighet.

Hvis nu forkyndelsen er saa slap, at der ikke rystes op i slike aandelige døde tilstande, da kan det gaa slikt at snart sagt hele menigheten sover trygt og godt, og naar døden kommer blir der uttalt det bedste haap om at alt er vel. Under slike fortvilede forhold trenges der at der blir raapt et alvorligt varsko: Vagn op du som sover og staa og fra det døde, at Kristus kan lyse for dig.

Dette kan vel tjene som svar paa det gjorte spørsmål, men jeg vil tilføie noen faa grunde hvorfor at slike mennesker ikke vil vaagne op og for alvor søke Gud og begynde at leve et helt nyt liv.

For det første maa et menneske tilstaa sin synd og det maa velge at gaa til Gud og ha et opgjør med ham. Dette er ubehageligt og for at undgaa dette saa velger da saa mange at staa imot Guds aands arbeide og faa samvittigheten til at sove. Der nest minder samvittigheten ofte om, at der er noe man har utestaaende med mennesker, der ogsaa maa gjøres op og det er enda mer ubehageligt og derfor blir ofte valget det, at man vil glemme det hele og saa faar man samvittigheten til at sove.

Endvidere er grunden den, at det maa bli et helt nyt liv. Man kan ikke lenger gaa med verden i det der er syndigt. Det blir ofte at man maa skille lag med sine venner og kamerater. Det er ikke saa let. Det er lettere at dysse samvittigheten i søvn og da kan de leve som de har levet. Desuten kjender man at hele livet maa leves for Guds ansikt, saa alt er aapent og klart for ham. Det blir ikke mulig at skjule noe og fare med fusk og bedrag. Det maa bli et helt ærligt liv. Dette ser saa umuligt ut, og da er det lettere at velge at slaa det hele fra sig og ikke ta det saa alvorligt.

Ja, hvorledes skal det gaa med den store masse av vort menighetsfolk, dersom de ikke vaagner op av denne skrekkelige søvn og faar se sin synd og velger at legge hele sin sak frem for Gud og som fortapte syndere bli frelst av naade kun for Kristi skyld?

Vi maa bede om en saadan opvaagnen og vi maa arbeide for at der vli bli en slik vekkelse samt omvendelse og et nyt liv.

De gamle profeter raapte og bønfaaldt sit folk om at vende om, og de skjulte ikke hvad følger det vilde ha dersom de fortsatte i sit syndeliv. Skal vi følge i de gamle profeters fortspor?  
—Red.

**Slet Selskab**

En Kanariefugl udmærket sig ved sin vakre Sang. Den havde allerede glædet mange Mennesker med sine deilige Toner da den faldt i Hænderne paa en ny Eier. Han satte den i et Bur, som han, naar Veiret tillod det, hængte udenfor sit Vindue. Der samlede Spurvener sig om Sangfuglen og fyldte dens Ører med uskjøn Kvadder. Hvad sker? Kanariefuglen hørte op med sin Sang og begyndte at kvadre simpelt og uskjønt som Spurvener. Og med den Sang blev den ved til sin Død.

Saaledes gaar det mange kristne. De havde en Tid, da deres Røst lød saa liflig i den høiestes Ører, da Tak og Bønner gik over deres Læber. Men saa kom de i Selskab med verdslige Mennesker. I Begyndelsen hørte de stille til, men snart stemte de med i den lave Tone. De begyndte i Aand, men fuldent i Kjød. Derfor gjælder det: Vogt eder for slet Selskab, glem ikke det kristelige Samfundsliv! Det skal bevare eder fra at falde, og vedligeholde Lovsangen i eders Mund.



## PREACH CHRIST OR DIE!

### What Sort of Religion Attracts Young People? One of Them Answers the Question.

By H. McAllister Griffiths

Not long ago I was sitting in a large church in one of the six largest cities in the land. It was the hour of evening service. In the course of his sermon the minister asked: "Where are the young people who ought to be here? You know as well as I do where they are—out where the lights of the world attract. We must bring them in, — or the church of tomorrow will die."

Journeying here and there over this land I have found almost the same words repeated over and over again on the lips of pastors, young people's workers, Sunday school teachers, and parents. It is beginning to be realized that the young people prefer jazz to church, that the strong young life is not going church-ward. And it is becoming apparent, too, to the slowest observer, that with young people at least, there is a real connection between pure morals and faith, and when a generation neglects faith its morality slumps—as it is doing today.

To many, the realization of a crisis has meant energetic action. Some have merely bewailed this drifting away, pointed to it as a sign of the drift of the times, but have done nothing.

May I give my reaction as a young person, and what I know to be the reaction of thousands of other young people, to the schemes used by the churches to attract us? If what I say seems harsh, it merely demonstrates the fact that the methods proposed have failed to reach a large number of young people.

Those who sit still and do nothing while they deplore the situation, we laugh at. If they half meant it, they would do something. Of those who do act, there are various kinds, and they use various methods to attract.

Perhaps the commonest method resorted to is the beginning and the maintenance on the part of the local church of an endless round of pleasure. Many churches gather round them large groups of young people in this manner. They gather them, but they do not hold them. Of course any group loses and gains members constantly, but the group gathered to the church only by social appeal changes much more swiftly.

And here, as a young person, let me say with the utmost candor that if the church thinks it can beat the world at its social or amusement game, it is sadly mistaken. It can't. When a church tries to balance off the counter attractions of the world, backed by unlimited capital, with its own equipment for amusement, it fails. There may be always a crowd there, but from week to week it is not the same crowd, and it is impossible to teach much to young people who come a few times just to be amused.

I do not want to disparage a true social life among young people. It is good, and it is absolutely necessary. But there are other things that come first, and that cannot be subordinated. I myself was induced to join a young people's society while in high school, thru the instrumentality of a "social," and what it has meant to me only eternity can ever reveal. But I was held in that society not by socials, but by something else. No, a program of amusement and entertainment, with a little morality talk slipped in here or there, will never bring and hold young people.

Some churches have reasoned that since the young people have drifted away, it must be because the old message did not attract. So they have looked for a new message, and in many places the young person has been confronted with a "social gospel." I say "confronted," for that is just the way he feels about it! It does not attract him. It is purely academic. There is no warmth, no vitality in it, no matter how enthusiastic the personality of the teacher. There is no real personal call to him. The age of adolescence is the time of the unfolding of an individual's consciousness of himself. He thinks of the world not abstractly as a world full of problems, but as the world he must meet and conquer. Youth is full of visions—visions in which the dreamer is

always one of the central figures. And to be drawn away from this natural direction of thought, and to be plunged into a cold-blooded discussion of social problems is distasteful, and is inwardly resented. The "social gospel," which rightly understood has its proper place, does not, and never will, attract young people.

We young people feel we have been over-analyzed. The psychologists have taken us into the laboratory, have put us on the table like so many worms, and have scientifically decided the type of appeal which should be made to each age. I don't know how worms feel about it, but I do know that normal young people resent it when a leader or a teacher or a lesson begins to measuredly approach them from the "correct psychological angle." Maybe the angle is correct enough, and we are all wrong, but any way it "doesn't go." We want to be considered not as the subjects of experiment, but as real humans with desires and choices all our own.

The fundamental thing that those who substitute the study of social problems and carefully graded discussions forget, is that the young people have drifted away, not as a result of the proclamation of the old message, but as the result of the repeated failure to proclaim that everlasting Gospel.

What attracts us? The Gospel of the Lord Jesus Christ, delivered once for all, attracts us. He attracts us. The old Gospel is certain. The New Theology doubts are uncertain. Only certainty attracts the live young person—something so certain that in a glorious paradox he can risk his whole life, throw his whole self into it. And the uncertainty of a modern pulpit which doubts its infallible Book, and its risen God-man, is sending the young people out into the world and away from the Church. That which thrills the heart of a young person is an everlasting faith. That which repels is the statement that "we have now discovered that all things are relative and uncertain." For the young, at least, the "New Theology" has no appeal, and never will have any appeal. The great affirmations of the faith, those truths which have come down thru the centuries, not worn out, as some would say, but hallowed and proved, these are the things that grip the imagination and stir the faith and aspirations of us young people. The Risen Christ, "I am he that liveth and was dead; and behold I am alive for evermore," will capture the hearts of millions of us before the New Theology will attract one person to the shrine of a dead example!

And we know that this Gospel is true. We know that we can sense some things better than scholars who have forgotten a youthful experience with God. We know the great facts of the Gospel to be true, because to us they have become real. The Holy Spirit is real because he lives in us who are saved. The Book is real because its message fits our every need. "I know that Christ lives, for he liveth in me."

The New Theology will never help us, never attract us, because it does not deal with our sin question. The professors may have forgotten it, but the struggle against sin—the struggle to overcome in the morning of life with the dew still upon us, is the most real of all our experiences. Of course we sin. Our elders may haggle about the nature of sin, but we are experiencing its appeal and its power. There is more sin among young people than the older folks dream of. If the mothers of some sons and daughters knew what things their petted and trusted children are doing,—well, it would kill them, that's all. A good first step, regardless of tears and wails, would be to take away the automobiles that our youth sail around in. In city and in country, this generation of young people is on a prolonged moral debauch. The religious sanctions for morality are gone and when they are gone, nothing much else will hold the young person of today from doing whatever his fancy dictates, especially since in some schools he is taught that all his impulses are good. Fear will not hold him. He is afraid of seeming afraid to do anything. The crisis in this country is real, though unknown. Any minister or person who dares tell the truth is branded as "sensational" by the ostriches who want to stick their head in the sand. But we know, we young people, how things are—and how little the church is doing. We know that

unless something intervenes, this America which is now sowing the wind is going to reap a triple whirlwind. And the only thing that can intervene is a great revival—and its central message must be one which openly and squarely deals with the sin question!

Yes, it is only the eternal, supernatural Gospel-call of the Holy Spirit that thrills the nerves, dims the eyes of us young people, that makes a lump come in our throats, that puts a victory over sin in our hearts, and the fire of quenchless purpose in our eyes!

The Gospel of Jesus Christ attracts us as no other thing could ever attract. The Gospel of Jesus Christ holds us as nothing else could ever do, for it shows us our sin plainly, and shows us the Way out. We want the Gospel—we need it—and no substitute. We do not want eloquence. The Gospel message has power to make any lips eloquent beyond man's ability, if the words come from a full heart.

"By their fruits ye shall know them." It is the churches that stress the Gospel of freedom from the bondage of sin that are today attracting and holding and helping the young people, and those churches alone. A little investigation will verify this.

And finally, to the church we young people say: "Preach Christ or die!" That is the choice. Only the proclamation of the true and the everlasting Gospel of a risen Lord will ever attract us and hold us. It is not theory, it is experience. Hundreds of churches, and thousands of lives attest the fact. Our friends of the ministry, our teachers, all of you who work with us, our parents, the old message is not outworn for us: it is you who have been alienating us by giving us something else. We would look up, and looking up see no man, but Jesus only!

Preach Christ or die!

—From a tract published by The Christian Literature Co. (Reprinted by permission of the Sunday School Times).

## THIS FREEDOM

By Alvin N. Rogness

### The Open Road Again

It is grand to be free,—striding along the open, sunlit road, a spring in your step and a long look in your eye. Behind is the prison, its door ajar, the sun stealing across its threshold. Before are castles of plans and hopes. Had Christ not broken down the door with His Cross, we should have been in the prison still. But now we are out upon the road again, free! Free to press on toward the mark for the prize of the high call of God in Christ Jesus!

Yes, it is grand to be free, but it is dangerous too. It was really comfortable there in the prison. We were shielded from Duty and Responsibility. Failure and Martyrdom could not touch us. We had much time for sleep. But now that we are out on the open road again, many comrades insist on journeying with us. Gratitude takes us by the hand and ushers us into the company of Duty and Love and Service. Noble comrades as they are, still they do not always choose the paths of ease and safety. They lead us into the house of Human Suffering, up the rocky paths of Self-Denial, out onto the plateaus of the Kingdom of God. The strain of the going becomes great, but they push upward and onward. And up there in the high atmosphere of Truth, we use our new-found freedom to join hands with God in an everlasting partnership. We keep on walking the open road, but it is a walk with God.

### The Shadows Are Gone

Within the prison there had been cold and ominous shadows. Hundreds of them had crossed and criss-crossed our soul. Sin and Guilt and Fear in numberless variety had blocked the path of the sun.

Now the shadows are gone. Jesus, the light of the world, floods through the soul. Sin is forgiven, Guilt is no more, and Fear has turned to Hope. All now is changed. The road that begins to ascend is bathed in light. It is rough and the climb sometimes very steep. It takes perseverance and patience to keep going. Slippery places slow up the pace. But there are no shadows. And, if the traveller will but keep

his eye on the Man Who opened the prison door, Who dispelled the shadows, and Who goes on before,—if he keep his eye riveted on Him, his step will be sure. Though the rain descends, and the floods come, and the winds blow, he need not fear, for the Gates of Hell itself cannot divert the passage of the man whose eye is fixed on Jesus.

### Now to Live with Him

The tragedy of Christian living is its neglect of its freedom. Sin's surrounding walls lie crumbled at our feet, and Jesus stands smiling and says, Be of good cheer, thy sins will I remember no more. But the pity often is that instead of using our eye of faith to see the sky and the stars, we see as in a mirage the same old walls looming still. But sin is gone! Its guilt is gone! Its dictatorship is gone! And in faith, even its reality is gone! We stand before God, and walk with Him, holy, and acceptable to Him. We are free! We are free to choose again, just as we once were in the Garden of Eden. And this time, out of gratitude for our redemption, we choose Christ. To live with Him—to do His will—to share His joy—to enter His sufferings—to labor in His Kingdom,—all this we choose. *We choose Him, and in so doing learn the secret that He has already chosen us.*

So out on the road we go together, in the tempo that He has set. Life becomes life with Him. Our fear is now no longer of sin. Our only fear now is that something may rob us of Him, and thus rob of life. We begin to use a different standard for sin. Anything, however innocent and harmless, which tends to separate us from Him is sin. Similarly, nothing is sin which does not come between us and Him. The great sin now becomes Unbelief for that is the only sin which unconditionally could throw us off the road and away from Him.

### The Stop and Go Signs

What of the stop and go signs on this road? Aye, there's the rub. There aren't any, really. The old red and green lights of the law were never installed on this road. Our passage on this highway has an epic sweep in it, and refuses to be chopped up by a thousand traffic laws. The habits of the road we learn from Him with Whom we journey. Sometimes, when we tire of His pace, we long again for the comforts of the law's regimentation. We like to have someone install the prescribed signals of "stop" and "go." But God will not install them. Satan stands ready to do it; and if we allow him, he will try his best to persuade us that we are travelling the road well because we again observe the signals. That is what he did for the Pharisees of old. He even had Paul thinking that way, until one day on the Damascus way he awakened to learn that he had not been travelling the open road of God at all. And Christ took him by the hand and led him out upon that road which he walked in the glorious freedom of God until his death.

Neither our worries nor our comforts should come from the old stop and go signals of the Law. Our concern must be with those hazards that may lead us from the road into detours of death. We must watch and pray, we must be ever vigilant, that nothing may impel us from Him. On the other hand, we must be alert to use every means God has given to make our walk with Him more sure and more joyous. In doing this, we will be led by His Word, His Law and Gospel. We will rely on the power of the Holy Ghost to strengthen us on the way. And though we see not clearly what lies ahead, our walk with Jesus we know will some day round the bend of Time and usher us into an eternity of Glory.

Lutheran Herald.

## Give

Give as you would if an angel  
Awaited your gift at the door  
Give as you would if tomorrow  
Found you where giving is o'er.  
Give as you would to the Master  
If you met His loving look  
Give as you would of your substance  
If His hand the offering took.



### Saskatchewan Lutheran Bible Institute

On March 7-8, the board of the Saskatchewan Lutheran Bible Institute met at Outlook, to hear reports on the year's work at the school, and to consider plans for the future. The Principal, Rev. G. O. Evenson, began his report by quoting 1 Kings 7:56- "There hath not failed one word of all His good promise", declaring that this had been found true in the work of S.L.B.I. In the confidence that what had been found true in the past would also be true in the future, plans were made for going forward with the work at the school.

During this past year a number of improvements have been made to the property. The boys' dormitory was restored to useability, some redecorating had been done, as well as other repairs; a new well was put into operation the first of January; new chairs, desks, mattresses and other equipment had been secured. In view of this program of expansion the financial needs had been greater than in any previous year, and God, who is rich and generous, had provided accordingly through a host of friends. The income from free-will donations during the year had almost equalled the total of the amounts received the previous five years. It is a great encouragement to faith to hear how God answers prayer and provides abundantly for that work which has as its aim to glorify God and extend His Kingdom.

The total enrolment for the year was 99 students, 41 men and 58 women; of this number 35 were enrolled in the Bible School, and 64 in the high school department. Two students were graduating from the three year Bible course. The members of the staff are well qualified and are maintaining a high standard in every respect. Not only is their work in the class room of a high quality, but they also take a personal interest in every individual pupil and the help they give them outside of the classroom is worth a great deal. They are also supplying excellent leadership in many fine extra-curricular activities; music, Christian testimony and prayer, public speaking, Luther League work, congregational evangelism, athletics, socials and the like. Every member of the staff is a confessing Christian and they are concerned about leading their students into a living fellowship with Christ. In their daily prayer sessions, staff members often bring the needs of individual students before the throne of grace. These prayer sessions with which the staff members begin each day's work, are truly a source of many blessings.

It was also evident that there was a warm Christian spirit in the student body, and there were many evidences that several students will be devoting their life to full time service in the Church. Very good discipline is maintained and the standard of conduct is high, so that Christian parents can be sure their children will be just as well looked after as they would be in the best of Christian homes.

The special projects maintained by the Bible Institute are all revealing encouraging evidences of growth; the Book Store, Lutheran Bible Hour over CFQC, Sunday School by Mail, which has enrolled over 700 pupils, and the Gospel Messengers, a group of students preparing and sending material to shut-ins.

For next year arrangements are being made to strengthen the teaching staff in the Bible department. Many graduates of the high school department return to continue their work in the Bible school and as this continues there will be an increasing flow of workers for our congregations; many are also making preparations for full time work in the Church. The board therefore deems it of the utmost importance to provide for a strong Bible department.

More room will also be needed for next year, and it is hoped that satis-

### He Fights on Tea

General Montgomery, whose popularity with his own men and allied troops is unsurpassed, likes to win his victories on tea. When he took over the demoralized British forces in Egypt he ordered that no beer be sent to forward troops, and although thousands of tons of beer went to Egypt in 1942, supplies were severely cut at El Alamein. Thousands of tons of transport had been used to move beer to the troops in Egypt but after Montgomery took over, British papers carried the headlines, "Beer for the Eighth Army stopped by order; bullets first in the future."

### Telling Stories

The following suggestions on "Telling Stories to Primaries" were given by Miss Martin of Incarnation Church (U.L.C.), Brooklyn, to a group of teachers at a Teacher Training Institute held some time ago. While specifically applied to the primary age level (6-8 years) this outline contains suggestions and principles which should be kept in mind by all who would make use of this method of teaching.

#### Principles to be observed

1. Idea must be suitable to age
2. Must have a relation to everyday life
3. Must have sufficient action
4. Must not leave children in mental fog as to meaning
5. Be sure it does not leave child in morbid fear
6. Choose a story with a positive emphasis

#### Preparation for telling story

1. Pray first
2. Read it first in the Bible—in each gospel if in them
3. Use Bible Story Books for hints
4. Determine aim
5. Follow one character whenever possible
6. Don't tell it the way it is in the book
7. Outline the story

Introduction—catch their interest at once

Write out the introduction  
Put series of events into mind pictures  
Eliminate inconsequential material  
Never go back and say "Oh, I forgot"  
Climax—then go right to conclusion and make it brief

Follow by a least a moment of quiet

8. Don't summarize story or ask picky police questions
9. Might discuss meaning with group

#### General Suggestions

1. Understandable words must be used
2. As much direct discourse as possible
3. Make it live—use descriptive words
4. Use mimicry at times—baa-baa
5. Be sure to discriminate between fact and fancy
6. You must feel the story
7. Never read the story
8. Don't have student read story—he is too engrossed in mechanics of it with little reading experience
9. Never pass out papers at beginning
10. Take account of the physical placing of the pupil
11. Meet the child where he is and fit story to him
12. Sometimes begin with a picture study
13. Make sure student is ready—Law of Readiness—don't start story until he is ready
14. Use blackboard to illustrate

factory arrangements can be made to meet this need. A full time caretaker will be provided. Miss Clara Haugen has been engaged as office secretary and book-keeper, beginning April 1. The board authorized a program of repair and redecorating, and it was hoped that something could also be done to beautify the school grounds. In general the fees for next year will be about the same, except for a slight increase in the cost of board and room, making it \$4.50 per week instead of \$4.00.

God has richly blessed the work of Saskatchewan Lutheran Bible Institute, provided for an encouraging growth, and raised up a host of loyal supporters and interested friends. It is the hope of the board that the school may continue to expand and be able to meet the needs of the Church in an ever increasing degree.

— J. T. Dahle, Sec.

### The Noisy Seven

I wonder if he remembers —  
Our sainted teacher in heaven —  
The class in the old gray schoolhouse  
Known as the "Noisy Seven."

I wonder if he remembers —  
How restless we used to be,  
Or thinks we forgot the lesson  
Of Christ and Gethsemane.

I wish I could tell the story  
As he used to tell it then;  
I'm sure that, with heaven's blessing  
It would reach the hearts of men.

I often wish I could tell him,  
Though we caused him so much pain  
Be our thoughtless boyish frolic  
His lessons were not in vain.

I'd like to tell him how Willie,  
The merriest of us all,  
From the fields of Balaclava  
Went home at the Master's call.

I'd like to tell him how Ronald,  
So brimming with mirth and fun  
Now tells the heathen of India  
The tale of the Crucified one

I'd like to tell him how Robert,  
And Jamie, and George and Ray  
Are honored in the Church of God —  
The foremost men of their day.

I'd like, yes, I'd like to tell him  
What his lesson did for me;  
And how I am trying to follow  
The Christ of Gethsemane.

How many besides I know not  
Will gather at last in heaven,  
The fruit of that faithful sowing,  
But the sheaves are already seven.

From "Greetings"

### Sermonette at Sacred Song Service Broadcast by the Weldon Lutheran Choir, June 26, 1938

Rev. John P. Tandberg

In the beautiful song we have just heard, the following questions are forcibly brought to our attention:

1. Were you there when they crucified my Lord?
2. Were you there when they laid him in the tomb?

These are very important questions, if we understand them rightly. If you were not there when they crucified your Lord, then your sins are not atoned for. Heaven would not be open for you. You could not get forgiveness for your sins. There would not be a robe of righteousness for you, that you could be clothed in, so you could stand before a righteous God in perfect holiness. No wonder it can cause our hearts to tremble if we are not sure that Christ died for all.

But you can thank God that you were there in Christ Jesus, who was your substitute bearing your sins and atoning for them. You died in him. You were laid in the tomb in him. In the sight of God, you also arose with him. Still you were born in sin, and are by nature a child of wrath.

How then can this saving grace, which was prepared so long ago become personally yours? Firstly, if you were baptized as a little child, you were buried with him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6, 4.

Are you in Christ Jesus now? Then you are free from condemnation and you have begun to live a new life and to walk in this "newness of life", and you have, through the indwelling Christ, life eternal. You are born again. You are a child of God. But all who have been baptized are not now the children of God. Many have fallen away and have become prodigal sons or daughters. Let me therefore ask you this questions:

Livest thou the new-born life,  
Life by faith in Jesus love?  
Is thy name in heaven written?  
Shalt thou live with him above?

Oh, I ask the question now: Livest thou? Secondly, If you have not been baptized as a little child, you must learn the truth about sin and grace. You must turn to Jesus as your only Savior and accept him and his grace. Your case is a little dif-

ferent from the prodigal. You do not return to your Father's home as you have not had any. But you can come to Jesus and become a child of God, and you will have the same rights and privileges, also the right to baptism, if you become like a little child, helpless and non-resistant to the grace.

Let us look a little more carefully at the to question raised in this song. The first question was: "Were you there when they crucified my Lord?" Christ was crucified about 1900 years, more or less, before you were born. You could, therefore, not have been personally present. Yet all your sins were there. They were all laid upon him. All your sins those you have committed and those you will commit during the rest of your life. By faith in the atoning suffering and death of your Lord, as your substitute, you can ask for and you will surely get a full and free forgiveness for all your sins, for Jesus sake. You can also by Faith lay claim to his holy life, for he also lived his human life under the law for you, as your substitute.

It is, therefore, possible for you to say with Paul in Gal. 2, 20: I am crucified with Christ: nevertheless I live; Yet not I but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. This can also refer to the crucifixion of the old Adam, our sinful nature which must daily be conquered and be submitted to a slow but sure death, though it is not fully destroyed until we pass through death.

You were not only crucified with him through your substitute; but you were buried with him, so you can say, that you were there when they laid him in the tomb, for he was your substitute there, also. This is what we call the objective burial with Christ. But subjectively you were buried with him in baptism. Then the saving grace of your Lord and Savior Jesus Christ became personally yours. Then you arose with him to live a new life, a life in him, through him and for him.

Are you living that new life now? Or are you a prodigal son or daughter, who have left your heavenly Father's house and home and are living a life in sin? You may not have fallen in course sins yet. But if you are not living a life in fellowship with the Trinitarian God, all you do is sin. God says in his Word: "Whatever is not of faith, is sin." Rom. 14, 23b.

Even if you are lost and spiritually dead, Jesus invites you to come back to his and your Father's house, and he will receive you and save you. Do not keep him waiting for you. Come now before it is too late! Jesus loves you and so does your heavenly Father. Come and receive salvation in Jesus name and for Jesus sake. Amen.

(This sermonette was found among the papers left with his sister Mrs. Elling Olson, Camrose, Alberta.)

### "THEY EAT."

Man shall not live by bread alone (Matt. 4:4): A sad-eyed seminarian, who is studying for the ministry, wrote the following after an experience with a certain church. Both wish to remain unnamed:

"Behold! The lodge lodgeth together and they eat. The club clubbeth together and they eat. The businessmen take counsel and they eat. The church hath a social and they eat. The young people elect officers and they eat. And even when the missionary society meeteth together they eat. But this latter is in good cause, because they 'eat in remembrance' of the poor heathen who hath not to eat.

"Behold! Hath man's brains gone to his stomach and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a 'baker's' dainties as a bait? Be it true, that the day cometh that to get a crowd at prayer meeting the preacher must hold up a biscuit?

"Yea, verily, thou hast heard of the child races of the world. But, behold, it is nigh thee, even at the door. For as one calleth unto the child and saith, 'Come hither, sweet little one, and I will give thee a stick of candy,' even so must thou say to his grown-up papa and mama, 'Assemble ye together and we will serve refreshments'. And lo, they come like sheep into a pen. Selah."—From *Moody Monthly*. Sent by Howard M. Green, Newfane, N.Y.

S. S. Times.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i April 1945

## LIVET MED GUD OG LIVET FOR GUD

Av Ludvig Hope

Det er særlig to sider av kristenlivet som vi maa være vaaken over, om vi ikke skal ta skade paa vor sjæl. Leve med Gud og leve for Gud.

At finde og holde den rette vekt mellom disse to er en kristenkunst som synes at være svært at lære. Det ligger saa nær at glemme at livet med Gud ogsaa maa være et liv for Gud. Med Gud og for Gud.

Først faa lyset ind i vor sjæl, bli oplyst av Gud i det indre menneske. Først sætte sig tilbords i Guds rike. Først ta imot Guds frelse, fred og glæde, drikke frit av livets vand.

Og saa gaa ut som en Jesu Kristi tjener, som et levende lys, eller kanskje rettere som en lysbærer. Ikke sætte lyset under benken men i staken.

Alle kristne begynder sit liv med Gud flittig, troskyldig, barnslig og hjertevarmt. Men saa er det saa tidt at det slakner av.

Kristenlivet blir mekanisk og tørt. Bønnen synes ikke at naa frem til Guds himmel, ilden i det indre slukner og honningen i ordet smaker os ikke mer. Saa minsker motet og gleden og troen. Og en stille dyp uro bærer du paa nat og dag.

Hvorfor gaar det slik? Vort liv med Gud faar for litet næring. Samværet med Gud i bibel og bøn gaar paa slump. Til sine tider kan vi bruke bibelen meget og være i bønnerummet ofte — til andre tider gaar det just som det høver. Møter vi noget som griper os, enten det er en tale eller et stykke i et blad eller i en bok, saa er vi paa benene i en fart og ser mot fremtiden med haap og tro.

Men snart ligger bibelen paa hylden igjen og bønnerummet er litet brukt.

En og anden gang griper du kanskje efter bibelen, men jamen maa det gjøres fort! For klokken slaar og du maa være der og der. Alene med Gud er næsten bare et minde fra gamle dage.

Paa den maate blir ikke vort indre menneske fornyet ved Guds aand. Lyset blaffer. Lampen oser. Lite olje i karret. Et regellaust liv med Gud skaper en ustø kristendom. Her er det karakter-kristendom men faar sit ulivssar, fordi gudslivet i os ikke faar nok næring av sit ophav. Unge kristne, hør dette: Lev, regelret med Gud. Han gik og bad efter sædvane, staar det om Jesus. "Sædvane" er et forhadet ord mellom nutidskristne.

Men han: — han gik efter sædvane.

Det er ogsaa en anden grund til at gudslivet gaar nedefter. Det hender at mens vi bruker ordet og bruker bønnerummet, saa mister vi trangten til alt dette. Vi blir aandelig talt matleie, det smaker os ikke lenger at ligge nær Gud.

Har du været ute for dette?

Hvordan kan dette ha sig.

Livet med Gud maa ogsaa være et liv for Gud. Dersom vi altid vil ha uten at bruke, faa uten at gi, saa stanser vor indre utvikling.

I Guds samfund kan vi ikke samle ihop ubrukt kapital. Naaden kan aldrig lagres. Vand i et rør uten utløp har ingen kraft. Men naar vort indre har det kraft. Derfor, sier skriften, skal det av deres liv som tror paa Jesus rinde — har du set ordet rinde? — strømme av levende vand. Det skal ikke samle sig i indsjøer, pytter og tjøn. Det er gjennom os at Gud arbeider i denne tidsalder. Vi er hans tjenere. Arbeidet vi skal gjøre i hans rike har to sider:

Først at andre skal faa hjelp av Gud ved os, dernæst at Gud kan faa høve til at hjelpe mig ved det jeg hjelper andre.

Alt arbeide i Guds rike bærer sin frukt til velsignelse baade for den som arbeider og for den som det blir arbeidet for, dersom da arbeidet er gjort med det rette sind.

— — —

Det er for alle en kunst at komme sig vel

## DA HARALD KOM HJEM

Fortelling av Jens M. Rognsvaag.

Havet laa i sin majestætiske uendelighet saa langt øiet kunde se. Der var intet som fortalte om land. Overalt blev horisonten avslutet hvor himmel og hav syntes at møtes.

Det var solnedgang. Solen holdt paa at forsvinde "i havet" i vest. Den steg stadig dypere. Av og til syntes det som den vilde heve sig lidt som en druknende. Men det var bare de langsomme havbaarer som syntes at ville leke kastebold med den. Havet glitret. De millioner av lette bruseringer som den svake bris skapte, blev til skinnende guld, mens solen selv syntes at skape et hav av blod der den sank.

I den lette kveldsbris laa fiskekutter "Stein" bak med storseilet oppe og maskinen stop, og smaavugget. Paa dæk laa fiskeredskapene. De var just gjort klar efter dagens fangst, for at sættes i sjø paa ny saa snart det første gry av dag syntes sig igjen.

Forut i lugaren var mandskapet samlet. De var netop færdig med en god kaffesket. En maatte riktig strekke øinene og blinke ret ofte, for at faa øie paa den elektriske pære under dæk som forsøkte at sprede lys gjennom de tykke skyer av tobaksrøk. Paa bordet stod to flasker øl og en flaske brændevin. Ved forreste enden sat skipperen. Harald. Han var den ældste av den fem mands store besætning og var i 25 — 30 aars alderen. Han sat og delte ut kortstokken.

Klokken nærmet sig ti. De tok til at bli lystige nu, karene. Flaskerne var blitt mer end halvtømte. Kortene slengtes med smeld i bordet. Av og til serveres en raa vits, blandet med en ed.

"Sæt paa radioen, Jon, og la os faa nyheterne." Det er kokken som holder paa med at lage til kveldsmaten, som faar denne ordre.

Glassene tømtes og fylldes igjen. Nyheterne kommer. Kortene smelder fremdeles i bordet.

— — — "Og saa har vi til slut et telegram til fiskeskuten "Stein."

Karene skvetter i. Det er som hjertene vil slutte at sla. De bivrer i aandeløs spænding.

"Harald, kom hjem. Signe død.—Far." Haraldskifter farve i ansiktet. Hallo- manden gjentar telegrammet. — — "Dette var telegram til Harald paa fiskekutter "Stein".

gjennem; men værst er det for de kristne, som ikke vil tjene Herren. Han som svøpte sin talent i en klut og grov den ned i jorden, han mistet ogsaa sin himmel.

Efter hvert som vort liv vides ut for andre vides det ogsaa ut for Gud.

Den kristen som ikke kommer lenger end til sig og sine i tanke, vilje og hjertelag, ansvar, bøn og offer — for ikke at tale om pengepungen — han bor i et trangt rum. Hans kristenliv blir tørt og sløvt. Det blir liggende for nær jorden.

Men naar syn og hjertelag vider sig ut, saa du ogsaa tenker paa ham og dem og deres, naar ansvaret og omsorgen for andre lægger et indre tryk paa dig, slik som du kjender det, naar du elsker noen, da blir himlen høiere over dit liv.

Da har du noe at gi til andre, og det du og dine trenger faar du atpaa.

Det tror jeg for fuldt alvor.

"Eders kjærlighet har en sønderbrudt vinge, om den ikke bærer dere over verdenshavet" har en sagt, og det er sandt.

Din kjærlighet skal bære dig saa vidt som det findes menneske paa jorden.

For vi er alle av et blod.

For verdens barn er døden en utgang fra alt godt; for den troende derimot en indgang til alt godt.

En løgn er et laan, som man altid maa betale store renter for.

—Norsk Ungdom.

## MOT LYSERE TIDER

Marineprest H. Arnholt Strand

Den norske salmeskalden Elias Blix er framom noen norsk dikter *vaarsangeren*. Han synger: "Du vaar med ljose dagar, med lengting, liv og song, du spaar at Gud oss lagar ein betre vaar eingong." Det er med glede og lengsel etter lysere dager, vi under den lange og strenge vinterkulden kjenner at solen faar mer makt, stiger høyere dag for dag og spredter sterkere lys og varme til den kalde jord, og til oss frysende menesker.

Men forholden i verden synes heller aa minne om Brorsons ord: "Dagene lenges, — vinteren stenges — og det er svart." Men samtidig kjenner vi ogsaa ale den dype sukk fra all skapningen, — som biskop Støylem sier: "All skapningen lengtar og lidar. Og stundar mot ljosare tider, Daa Anden utløysing skal finna, Og skapningens naud overvinna." —

Da "pietismens fader" Spener for vell over 200 aar siden skrev om sitt haap om" kommende lysere tider for Guds rike paa jord", ble han stemplet som svermer og kjetter. Naa kan det synes aa være god grunn til aa si noe lignende om et haap om lysere tider. — Men apostelen Paulus tok det som et prov for at det kristne haap ikke er løgn og skrømt, at all skapningen lengter og lider og stunder mot lysere tider. For denne stundig og lengsel som en finner i hele skapningen, er Guds egen Hellige Aand samstemt med, idet Aanden selv ber for oss med sukke som det ikke finnes ord for.

Og Guds ord og løfter seir da ogsaa forvisst, at Guds Søn skal gjøre ende paa djevelens gjerninger. Kristus skal føre retten fram til seier, og vi som tror paa ham skal ikke bli til skamme. Men skal disse ord og løfter bli oppfylt i denne verden? Staar ikke vaar haap heller til vaart legemes forløsning? Det er klart at det er *evighetsvaaren* Elias Blix tenker paa, naar han taler om den bedre vaaren Gud oss lager: "Daa me med vigsla tunge, Med kjærleik heil og klaar, Alt utan brest og sprunge, Skal lova Herren vaar." Og i disse ulvetider faar vi en sterk paaminneelse atter, om ikke aa elske verden og de ting som er i verden. Vi blir drevet sterkt til verdensforakt. Verden svikter hver den som har verden kjær, saa bare en daare kan lite paa verden. "Den er dog kun gynges, skarn og fortred, — forfengelighet." Men Guds folk og menighet skal like fullt arbeide med haap om at verden skal bli frelst. For Gud sendte ikke sin Søn til verden for aa dømmen verden, men saa verden skulle bli grelst ved ham. Derfor tror vi visst, at Gud framdeles ogsaa vil lage liv for sitt folk og for sin kirke. Vi mener at kristenfolket stort sett har vist seg aa være trofaste og gode arbeidere for Guds rike, baade her hjemme, og paa misjonsmarkene i andre land tross de veldige vanskeligheter der. Visst har krigsødelegelsene av alle kulturgoder minsket kirkens arbeid i mange land og ofte stanset misjonsarbeidet, men vi vet at det hele blir en overgang til lysere og rikere tider for Guds rike og for Guds folk. Da vil vi faa se, — som Paul Gerhard sier saa gripende fint: "Da grønnes hjerteblade, Den sne som tiner bort Har ei den minste skade Guds fagre blomster gjort."

Gud skal gi folket sitt styrke, — Gud skal velsigne folket sitt med fred.

Det var altsaa ikke til at ta feil av.

Kortene og flaskerne forsvinder. Ingen merker riktig hvem som tar dem. Harald render paa dæk. Der gaar et par minutter, saa høres maskinens larm. Der gis fuld fart. Harald skal hjem.

Naar den Helligaand skaper et nyt hjerte, saa har det lyst til loven og had til synden; det er da ikke lengere lovens gjerninger, men et hjerte efter lovn. —*Luther.*

## I KRIGSTID

Herren er en krigsmand. Jehova er hans navn. Den som indruller sig under hans banner vil faa en kommandør der opdrager dem for kampen og gjør dem baade modige og tapre. Det var under de haardeste og tungeste tider Daniel skrev disse ordene. Den skare som kjender sin Gud skal vorde fast og føre det ud. Dan. 11:32.

Guds folk skulde være faste og sterke til at motstaa den megtige fiende. Kjender du din Gud, hans makt, hans trofasthet, og hans uendelige kjærlighet? Vi skulde kjende ham slig dersom vi var modige nok til at resikere alt for hans skyld. Hans vesen er av den art at naar vi lerer at kjende den blir vor kjærlighet sat i bevegelse og vi er villige til at leve og dø for ham. Er du med denne krigshers fortrolige samfund med Herren? Da skal du blive ham lig, og da skulde vi kunne heve vor røst for sandhed og ret. Den som har beskuet Guds aasyn vil aldrig frykte menneskene om de aar aldrig saa smigrende. Om de troende bliver i ham skal de faa heltemod, og da vil en hel verden af fiender for os blot være som en draabe vand. Menneskenes eller djevelens pile vil da ikke være mere i vore øine end som Herren betrakter nationer, nemlig som greshopper.

Vi kan da ikke vente ved et eneste slag at vinde seier. Onde tilbøiligheter og slette vaner er seiglivede vesener og undertiden kan det medtage aarskampe blot at nedslaa en av de mange laster som vil saa gjerne henge ved indbyggerne i vort land. Vi maa dog fortsette kampen av all vor makt selv om den krones med megen liden fremgang. Prestene vore beklager ofte at de ser saa liden frugt. Er det ikke Lutheranernes opgave i dette liv at vinde verden for Kristus? Vi skal ikke gaa i forbund med den, men erklære den krig. Vi skal ikke søke menneskers behag. Det burde være vor opgave at kjempe uophørlig mod uretfærdigheten. Vantro pavedomme, drukkenskap urenhed, undertrykkelse, verdslighet, og vildfarelsere er alle fiender som maa utdrives. Vi maa ikke tage flugten paa syagets dag, eller negte at gaa i en helling krig. Vi maa kjempe. Hvis vi vil seire, regjere saa maa vi fortsette vort krigstog indtil alle fiender er beseiret. Vi maa beseire alle falske lerdomme. Vi maa beseire vort eget hjertes svaghet og vankelmod, samt dets tilbøilighet til at falde fra sin første kjærlighet. Les hvad aanden siger til menigheden i Efesus. Hvis vi ved Guds naade vinder det store slag som vi har at udkjempe hernede, hvilket vi skal gjøre om vi følger vor seirende leder — Guds ske lov, da skal vi betrede selve centret av Guds paradís, komme forbi det flammende sverd og føves hen til det bevogtede tre som giver evig liv til den som eder av det. Vi vil saaledes undgaa den evige død som er syndens løn og vinde det evige liv som er den frugt av et Liv helliget Herren.

Han vil lade det ske lidt efter lidt for at vi skal øves i taalmodighet, styrkes i troen, være aarvaagne og undgaa kjødelig sikkerhed. Lad os alle Lutheranere takke Herren for den fremgang vort arbeide har haft og bede ham velsigne det mere. Lad os ikke stikke sverdet i skeden før det hele land er vundet for Jesus. Det skal lykkes lidt efter lidt thi mange bekke smaa gjør en stor aa.

Takker Herren ti han er God!

—G.

The most important facts about this created world in which we live are not its geography nor its economics. Infinitely more important are the activity and purpose of God, the personal life of man, and the work of Jesus Christ. —*H. St. George Tucker.*

Our thanks should be as fervent for mercies received, as our petitions for mercies sought. —*C. Simmons.*

\* \* \*



### The Church vs. the Movies

A writer in the *Chicago Daily News* recently tore the mask from the reasons given by some persons for not attending services, by using those same reasons against going to the movies. This was his method:

"I'm out of the habit of going to the movies; I better not go tonight."

"I have not been to the movies for so long the walls would fall in if I went."

"I know a man who has gone to the movies for years, and he is no better than I am."

"There are as many good people outside the movies as inside."

"Too many hypocrites attend the movies."

"I stay away from the movies because of the kind of folks who support them. I would not sit in the same room with Mr. So and So."

"The performer gets more money than I do. Why should I help keep him in a good car and fine clothes?"

"I do not like the people in charge of the movies."

"I stay away from the movies because I went so much when I was a child."

"I need new clothes before I can go to the movies."

"I have a friend visiting me, and I do not know whether he likes movies or not; I never meddle with a man's private opinion."

"I do not go to the movies, because directors never call on me."

"I do not go to the movies, because when I went the last time, no one greeted me."

### How My Boy Went Down

Author Unknown

It was not on the field of battle,  
It was not with a ship at sea,  
But a fate far worse than either  
That stole him away from me.  
'Twas the death in the tempting wine-cup  
That the reason and senses drown;  
He drank the alluring poison,  
And thus my boy went down.

Down from the heights of manhood  
To the depths of disgrace and sin;  
Down to a worthless being,  
From the hope of what might have been.  
For the brand of a beast besotted  
He offered his manhood's crown;  
Through the gate of a sinful pleasure  
My poor, weak boy went down.

'Tis only the same old story  
That mothers so often tell,  
With accents of infinite sadness,  
Like the tones of a funeral bell;  
But I never thought, once, when I heard it,  
I should learn all its meaning myself;  
I thought he'd be true to his mother,  
I thought he'd be true to himself!

But, alas! for my hopes, all delusion!  
Alas! for his youthful pride!  
Alas who is safe when danger  
Is open on every side?  
Oh, can nothing destroy this great evil?  
No bar in its path be thrown,  
To save from the terrible maelstrom  
The thousands of boys going down?

### Notice

W.M.F. of Yorkton Circuit meets in Convention on May 9th, 1945, the first session beginning in the morning at 10:30 with a short service. All Ladies' Aids please send your delegates and visitors. This is a new departure from the regular in that this is a day set apart for the women, the Church Circuit meeting being held later. The place: Scandia Church at Hendon, about 12 miles north of Wadena, Sask., on Highway 35, in Rose Valley Parish.

Pray God's blessing on our convention.  
Mrs. J. B. Haave, Vice-Pres.

### Canada District W.M.F. Convention

Canada District Biennial Convention at Saskatoon. W. M. F. meets July 5 and 6. All Ladies Aids please try to send a delegate — pay the fare if necessary.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

### The Fourfold Task of the Church

Christ is the glory of the church. Only as He is lifted up will the church prosper and God's purposes be accomplished. One day, thousands of years ago, Israel was afflicted by a great curse which threatened her destruction. At the command of God a brazen serpent was held aloft, and those who looked upon it lived (Num. 21:4-9). Christ, using this incident, adjured us to thus lift Him up in the midst of a dying world, and He would draw all men unto Him (John 3:14, 15). *This is the one task of the church today!*

The church of the first century clearly understood this. In its very beginnings it was so. At Jerusalem, where the first assembly of Christians began to function, they glorified Christ

— by evangelism. They sought to lift Christ up in such a way that men were saved by the hundreds and thousands. They went out in "the highways and byways," preaching, teaching, living, persuading, as though their very lives depended on spreading the gospel.

— by education. They knew the apostles' teaching concerning Christ, and they taught others these simple fundamental truths. These early Christians could give a reason for the faith that was in them. Christian doctrine to them was not some dry-as-dust creed; it was the conveyor of a life-giving faith in Christ.

— by fellowship. How rich is fellowship with Christ! Fellowship with one another which exalted Christ!

— by worship. This was central for in praise, prayer, Scripture reading and "breaking bread" at the Lord's Supper, Jesus, the Christ Himself was adored. In this weekly hour the assembly

Fixed their eyes upon Jesus,  
Looked full in His wonderful face,  
And the things of earth grew strangely dim

In the light of His glory and grace.

O that each assembly of faithful Christians today might thus exalt Christ in everything they do!

### A Thought For the Day

King Alfonso V of Aragon noted with sorrow that his courtiers did not say grace at meals. During a banquet while all were heartily enjoying the king's hospitality, an old ragged tramp entered the royal dining room, seated himself at the festal board and without recognizing the king began to help himself to whatever he wished and then ate ravenously, finally going his way without notice or thanks to anyone present. Alfonso then declared, "You are all very angry with this poor fellow because of his discourteous, ungracious and ungrateful behavior. And still he has done only once what you do three times every day! In God's sight you must appear less worthy than the beggar appears to me."

### Our Missions

"Blessed is the nation whose God is the Lord." Home Missions — Bringing Christ to our Neighbors.

*The Church is planted* — The new town, forming a new community, held a promising future. Industry had moved into this new addition and built factories. These offered jobs to many. Corner sites were challenges to business ventures. Newlyweds moved there and built their homes. Families grew. The vicissitudes of life and fortune met them and in the busy grind of making a living, they became indifferent and gradually forgot God and the Church. But God did not forget them. These people belonged in His plan of salvation. They had been redeemed through His Son. So He sent messengers to their doorsteps from the church, to draw the straying children back to Him. From doorstep to doorstep, these servants of the Master walked and invited them to gather for worship in the House of God.

Deep down in their hearts lay the teachings learned in childhood years in the old home church. And many had had no in-

struction. They responded to the appeal to return to the Lord. When the district superintendent called for a vote on the question of establishing regular preaching and teaching in the community, there was a unanimous raising of hands, a definite "yes". This was the beginning of a new congregation. Before long a newly ordained pastor arrived there to live and to work. He was one of many sturdy men sent to the new fields. They did more than preach. They helped found academies and colleges. They were men of strong convictions. If it were not for these stalwart pioneers in the building of the great West, we would not be seeing the growing churches and institutions of Christian civilization over the great areas of our country today.

The Scriptures were taught and the Sacraments administered in the new congregation. The membership increased and a beautiful Lutheran church was erected on a prominent corner. This became the house of worship also for the people living out in the country. The pastor visited the sick and the aged and urged the parents to send their children for instruction in the Lord's teaching.

The Sunday School was a promising field. Many parents wished to have their children instructed in the Bible, although they were indifferent to church attendance themselves. The pastor worked hard for he knew that the children would become the future church members. Soon some of the parents sought instruction in the Word of God. Adult classes were organized for those who had not received it during their youth. Thus the congregation became strong in the Lord. The members were happy, generous and enthusiastic, meeting every Christian demand with willing hearts.

**THE CHURCH IN RURAL AREAS** — More than half of our congregations are in rural areas. We are becoming increasingly aware of our changing rural Canada. The farming communities have their problems. Through the automobile and radio, the city has come to the country. The tavern has moved out too. The cities offer employment to the young farmer's son and lures him away from the homestead. The tractor and improved farm machinery accelerates this movement. In some places, many years of drought and wind storms have dried up the fields. The good soil literally blows away. After several years of hardships and privations the farmers move away to more promising places. Behind them they leave ghost like houses and waste land. Behind them they also leave their church with its few members and many problems. Will they find a Lutheran Church where they are going?

Our pioneer fathers settled in fertile parts of the great middle west. They formed large settlements. Often the first places of worship were sod shacks, barns or schoolhouses. Congregations were organized by the itinerant home mission pastor. The wise rural pastor inspired the youth with a desire for higher education and stimulated his people in social improvements. In many of the "larger parishes", we find that the pastor, even during these modern times, many have a membership, resources and activities exceeding those of the city pastors.

The backbone of our church is still the country parish. In these parishes is being laid the spiritual foundation of our nation. When the springs of spiritual life in the rural districts dry up, the effect will be felt over our whole nation.

**THE CHURCH IN THE CITY** — Huge buildings of masonry and wood, skyscrapers of steel, machinery that runs day and night, apartments which remind one of cells in a hive, places to sleep but not to live, these are the surroundings of a large number of city people. It seems an endlessly rushing life. Where is there refuge and release for the soul? The powers of evil find these victims of our machine age profitable for exploit. They give them the theatre, the night-club, the liquor parlor.

The Lutheran Church faces a momentous challenge in the problem of the evangelizing

of the great masses of city dwellers who are without Christ. We need to awaken to the opportunities offered us to "follow the people into the cities". People of the Lutheran faith move into the city from the rural parishes and the number definitely lost to church membership is considerable.

Job hunting in the large city is a heart breaking affair. The unemployed line up in front of the employment office and they walk the streets searching for work. These human victims of steel and machines, of depression and hard times are not the problem of Welfare and Relief boards alone. How many our Lutheran Church help these unfortunate fellowmen make their social and economic adjustments? How may we win them for Christ?

Our greatest Home Mission opportunity . . . . The unreached masses living next door to the church. Have you invited your neighbor who does not attend church to come with you on Sunday morning?

Perhaps only your invitation is lacking. Are you expecting your pastor to do this work for you?

It is your opportunity to co-operate in the home mission activity of your church. "Go out into the highways and hedges and constrain them to come in, that my house may be filled." Luke 14:23.

*From the Story of Home Missions.*

### Victoria, B. C.

At a meeting held at the home of Mrs. Ellen Hagen, 1234 Pandora Ave., a few ladies met with the purpose of carrying out the desire in their hearts, that of organizing a Lutheran Ladies Aid. Rev. Solheim of Vancouver, acted as chairman for the meeting, opening with hymns and Scripture. The following are the officers:

President — Mrs. T. Walkemeyer; Vice-Pres. — Mrs. E. Hagen; Sec. — Mrs. Geo. Dahl, 1142 Yates St.; Treas. — Mrs. Henry Dahl. Program Committee consists of Ruby Hagen and Silvia Moolin.

*Mrs. Geo. Dahl, Secretary.*

### Edmonton Circuit

Dear W.M.F. Members  
of Edmonton Circuit:

This is the season for reports from your local Aids to your Department Secretaries. Have you sent all yours in? If you have not, I know they are patiently waiting to hear from you, so co-operate by sending yours in soon, won't you? Each Circuit Department Secretary must report to the corresponding District Department Secretary so can readily see why it is so important that the local Aids send in their reports.

Below is a list of the Department Secretaries of the Edmonton Circuit:

Box Work — Mrs. Ed. Christianson, Holden, Alta.; Christian Nurture — Mrs. A. L. Knutson, Sedgewick, Alta.; Cradle Roll — Mrs. N. Sands, Edmonton, Alta.; Life Membership and In Memoriam — Mrs. H. Peterson, Viking, Alta.; Historian — Mrs. D. Ireland, Ryley, Alta.; Literature and Reading — Mrs. C. Holmberg, 11805 — 101 St. Edmonton.

Mrs. T. Osness, Kingman, Alta. is the Circuit Secretary. Have you sent the \$1 Circuit Expense fee to her as well as your Bible Woman Fund? The \$1.00 for the District expense goes to Mrs. G. Hoyme, Camrose, Alta.

There are fifteen Ladies Aids in our Circuit and of these fourteen have already sent in their triplicate cards. This is most encouraging and I want to take this opportunity of thanking all of you.

The time and place of our Circuit spring convention will soon be announced so watch your "Shepherd" closely.

I hope you are making use of the 1945 Program Series "A Year of Prayer". Truly we do need to pray more; let us then lay hold upon God's many promises. "Whatsoever ye shall ask in prayer, believing ye shall receive." Matt. 21:22.

Mrs. J. A. Holte, Circuit Pres.  
(Has your local Ladies Aid sent its triplicate cards? —Ed.)